

Stewards Of God's Grace

Read Peter 4:7-11
Sixth Sunday after Easter

"... Ministering . . . as good stewards of the manifold grace of God."

It is a startling responsibility to realize that Christians are stewards of God's grace, entrusted with the eternal welfare of human souls. Through Christians God evangelizes the world, and the work is to be done now.

We can think that the end of all things is at hand and there is no time to lose. Many things point to the end of times in our generation. For many of us the end may be closer at hand than we now think. This advice of Peter's is always timely.

Scripture says, "A double-minded person is unstable in all his ways", (James 1:8), and exhorts us to be of a 'sound mind'. A sound mind makes sound judgements and fathoms the depths of truth. To be of sound mind is to have grasped the truth of Salvation in Jesus Christ, who is the truth. The fact that Jesus is the Saviour from sin and only hope of salvation makes our relationship to God sound and firmly established.

Connected with singleness of mind to God is prayer. Prayer is to be taken seriously. We stand as channels, with intercessory prayer a power to be used or unused as we decide. We are stewards of God's grace in the power of prayer; and likewise in love.

That which most characterizes God is His love. It is true also of His children. God's love is a winning love for the unforgiven sinner, and a sustaining love for the saint. Our love is to be of the same character. We know how easy it is to forgive and excuse those whom we love. Love is willing to cover a multitude of sins; whereas without love, it is easy to magnify even the slightest fault. Love is shown in the hospitality we practise and in the attitude of servitude we exercise. Are we willing to give ourselves wholly to be used with our talents and gifts to the service of God and the welfare of man? Even in love we are stewards of God's power.

God's power is surely active in His Word. We may release that power as we speak of the truths of God's Word. God's word is a means of grace. As we bring the Word, it may be that we minister in other ways. The needs of the soul and the needs of the body are ministered to by the servants of God in countless humble ways. Think of the many Christian mothers who fit into this picture. God supplies the strength.

We are stewards of the manifold grace of God for one purpose: "That in all things God may be glorified through Jesus Christ." This is a task of love for the Christian. Filled with love for the God of his Salvation, the tremendous responsibility of being a Steward of His Grace is accepted cheerfully and seriously. —G. E. M.

A Rendezvous With God

I have a rendezvous with God!
Upon this blessed day of rest
To His beloved house I go, and meet
With others on the holy quest;
Whose presence fills His holy place,
Our spiritual eyes behold
The radiance of our Father's face;
Then at the midweek hour of prayer
What strength flows down our need
to meet.

As unto Him in prayer we turn,
United at the mercy seat!
How can I to my faith be true
If I keep not this rendezvous?

—Author unknown.

Power For This Hour

Mobilizing Our Forces of Evangelism

After war years and war talk we ought to understand the term "mobilizing our forces..." But we will check with the dictionary where we find that the word mobilize has meanings such as this: To render mobile. To put in a state of readiness for active service in war as an army or fleet. (Now we can put the dictionary away.)

To mobilize our forces of evangelism must then mean that we get our forces of evangelism moving; and get them ready for service. That is what the Lord would do in His Church. The Christians are to be ready and they are to be active.

Notice how the Holy Spirit dealt with the church in Antioch. There were forces there which God wanted to use elsewhere. These workers were called by the Holy Spirit through that congregation. "... the Holy Ghost said, 'separate me Barnabas and Saul for the work whereunto I have called them'." Acts 13:2. Here is guidance for us. The command to mobilize our forces of evangelism comes from the highest authority. Our Lord speaks by His Spirit and He expresses this call through the congregation. It is the congregation's responsibility therefore to seek God's orders—to get the Lord's assignment for congregational members. Then the members are to receive the call from the congregation as a divine call.

We follow above practice when calling pastors, evangelists, and missionaries. But the Lord would issue His call through the Church to other

workers too—to lay workers in the congregations. In this year of evangelism every believer should hear God's call. Remember Saul and Barnabas were busy where they were when the call came for them to go forth as foreign missionaries—so too, for us the first call is to work at home.

Mobilizing our forces of Evangelism! Get our forces of evangelism into action. But what forces have we? Our Forces—those in our congregations. There are forces there even if some have weakened due to the lack of exercise.

Men must hear the Gospel if they are to believe. "... and how shall they believe in Him of whom they have not heard?" Rom. 10:14. All the people of our communities do not hear the Word when it is preached in church either by parish pastor or visiting evangelist. Our forces must reach out to these. Bring the word of God to them in their homes and at their work—and bring them to hear the word of God. In Acts 8 we read of Philip being taken from his preaching to many in Samaria and sent to preach to one on the desert way. On our ways beside the prairie roads, and along the sheltered bushland byways—on the streets of villages, towns and cities there are people to reach with the Gospel. All these have dying souls. Mobilizing our forces of Evangelism may enable us to reach them.

Don't fail to do your part for if you are a believer you are part of the forces. There is work for you. Pray about it!

—Jacob B. Stolee

The Need of a General Revival

By R. A. TORREY in "How to Pray"

If we are to pray aright in such a time as this, much of our prayer should be for a general revival. If there was ever a time in which there was need to cry unto God in the words of the Psalmist, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Ps. 85:6), it is this day in which we live. (Ed. Note: If this was true in 1900 when this book was copyrighted, it is surely even more true today). It is surely time for the Lord to work, for men have made void His law (Ps. 119:126). The voice of the Lord given in the written Word is set at naught both by the world and the church. Such a time is not a time for discouragement—the man who believes in God and believes in the Bible can never be discouraged; but it is a time for Jehovah Himself to step in and work. The intelligent Christian, the wide-awake watchman on the walls of Zion, may well cry with the Psalmist of old, "It is time for Jehovah to work, for they have made void Thy law." (Ps. 119:126, R.V.)

The great need of the day is a general revival. Let us first of all consider what a general revival is.

A revival is a time of quickening of impartation of life. As God alone can give life, a revival is a time when God visits His people and by the power of His Spirit imparts new life to them, and through them imparts life to sinners dead in trespasses and sins. We have religious excitements gotten up by the cunning methods and hypnotic influence of the mere professional evangelist; but these are not revivals and are not needed. They are the devil's imitation of a revival. NEW LIFE FROM GOD—that is a revival. A general revival is a time when this new life from God is not confined to

scattered localities, but is general throughout Christendom and the earth.

The reason why a general revival is needed is that spiritual dearth and desolation and death is general. It is not confined to any one country, though it may be more manifest in some countries than in others. It is found in foreign mission fields as well as in home fields. We have had local revivals. The life-giving Spirit has breathed upon this minister and that, this church and that, this community and that; but we need, we sorely need, a revival that shall be widespread and general.

Let us look for a few moments at the results of a revival. These results are apparent in ministers, in the church, and in the unsaved.

1) The results of a revival in a minister are:

- a) The minister has a new love for souls. We ministers as a rule have no such love for souls as we ought to have, no such love for souls as Jesus had, no such love for souls as Paul had. But when God visits His people the hearts of the ministers are greatly burdened for the unsaved. They go out in great longing for the salvation of their fellowmen. They forget their ambition to preach great sermons and for fame, and simply long to see men brought to Christ.
- b) When true revivals come, ministers get a new love for God's Word and a new faith in God's Word. They fling to the winds their doubts and criticisms of the Bible and of the creeds, and go to preaching the Bible and especially Christ crucified. Revivals make ministers who are loose in their doctrines orthodox. A genuine wide-sweeping revival would do

Cleaning Your Yard

It is about time to clean up the old yard. Tin cans with jagged edges lie about, battered and flattened. Broken bottles and sharp pieces of glass stick out of the ground at menacing angles. Settled into spring mud are rotting pieces of old boards, with rusty nails in the path of unwary feet. Little heaps of waste where flies collect and germs thrive make the yard a breeding ground for disease. What a disgrace to have all that trash cluttering up a place that should be a thing of beauty! What a pity that we have permitted that to become a health menace that could have been a little health resort—an attractive, soothing, refreshing retreat of relaxation and rest!

Clean up this spring. Burn the trash that can be burned and let the rest be hauled away. Let flowers and grass be planted and a shrub or two.

There is another yard still closer to home. For there my real self lives and walks. There also I bring others to live and walk with me—the yard of my inner thought of life. What is lying around in that yard? Thoughts with sharp and jagged edges that cut and tear the feet of those who walk there? Or thoughts sunk in mental mud with rusty nails that puncture and infect the soul with spiritual tetanus? Or reeking heaps of putrid thoughts that might easily become starting points for spiritual epidemics in community and nation?

Let God's Word discern for you the thoughts and intents of your heart. Pray with David, "Search me, O God, and know my heart, and try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). Let the Holy Spirit search your life and convict you of sin.

Then, let your spring cleaning begin, under the direction of God's Holy Spirit and in His strength. Repent of your sins, accept Christ as Saviour and Lord. Rake together, burn up, and put away your evil thoughts. Let the Holy Spirit be your landscape gardener, let His fruits abound.

Then shall the yard of your thoughts be a spiritual retreat where your walk will be close with God and where others may learn to walk with Him too.

—A. K. H.

more to turn things upside down and thus get them right side up than all the heresy trials ever instituted.

c) Revivals bring to ministers new liberty and power in preaching. It is no week-long grind to prepare a sermon, and no nerve-consuming effort to preach it after it has been prepared. Preaching is a joy and a refreshment, and there is power in it in times of revival.

2) The results of a revival in Christians generally are as marked as its results upon the ministry:

- a) In times of revival Christians come out from the world and live separated lives. Christians who have been dallying with the world, who have been playing cards and dancing and going to the theatre and indulging in similar follies, give them up. These things are found to be incompatible with increasing life and light.
- b) In times of revival Christians get a new spirit of prayer. Prayer meetings are no longer a duty, but become the necessity of a hungry, importunate heart. Private prayer is followed with new zest. The

(Continued on Page Four, Col. 2.)

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Peace River

Our first contact on this trip in the Peace River country was made at Norden congregation on Sunday, May 11. This congregation is a part of the Sexsmith parish served by Martin Knudson. It was interesting to note the number of children attending Sunday School. In the afternoon a joint service with a Mother's Day program was arranged. At this service at Northfield church an opportunity was given to the Evangelistic program and C.L.B.I. A great number of people attended.

Sunday evening a Mother's Day program was held at Valhalla Centre. The clean, worshipful interior of the church was inviting. A quiet, impressive program was given, Pastor Strand giving the Mother's Day message. Sitting next to Dr. Ronning it was interesting to note that when the pastor at the close of the service asked for volunteers for a clean-up day at the cemetery, this old veteran of the cross was one of the first to raise his hand. An opportunity was given at this service to speak in behalf of C. L. B. I. and to introduce the subject of Evangelism in preparation for the rally to be held in this church two days later. On the intervening evening an evangelistic rally was held in Bethania church.

From Valhalla Centre the road led to Dawson Creek, B.C. Crossing the mighty Peace gave a new glimpse of the beauty of the Northland.

In Pastor Mathre's parish at Dawson Creek rallies were held in Doe Creek and Dawson Creek. Not so many attended due to the busy time, but there were blessings in the sharing of the Word.

From Dawson Creek the next stop was Fort St. John. Driving to Montney is an experience. The road winds as does the Fraser Valley Drive and the timid passenger drives with little assurance of safety as he glances down steep embankments flanking the narrow road. One can visualize how hazardous the road must be in rainy weather. Rallies were held in Montney, Sunrise School and Fort St. John. The little narrow church building at Fort St. John is inviting. At all these places we presented the cause of evangelism and the mission of C. L. B. I.

Our people are scattered. In a drive out to Groundbirch we met two Lutheran families. We sensed some of the loneliness which must be the lot of those who are isolated from the church and its blessings. Yes, the mother who knew just where to find the posthumous medal for gallantry of her boy lost over Stuttgart, tearfully spoke of the dangers confronting the youth of today.

One wonders at the task of our church in Canada. Everywhere there are tremendous opportunities — opportunities that call for men and money. Perhaps these opportunities demand more than that — they demand a vision that dares to believe that God wants our church to reach the souls in these wide stretches of Canadian opportunity. The Peace River District presents a great challenge and many of the pastors and lay

Rev. J. B. Haave Moves to Admiral

Rev. J. B. Haave, business manager of the Shepherd, has taken up his new work at Admiral, Sask. Persons having business dealings with the Shepherd will please note the change of address from Rose Valley, Sask., to Admiral, Sask.

The Need of a General Revival (Continued From Page One)

voice of earnest prayer to God is heard day and night. People no longer ask, "Does God answer prayer?" They know He does, and besiege the throne of grace day and night.

c) In times of revival **Christians go to work for lost souls.** They do not go to meeting simply to enjoy themselves and get blessed. They go to meeting to watch for souls and to bring them to Christ. They talk to men on the street and in the stores and in their homes. The cross of Christ, salvation, heaven and hell become the subjects of constant conversation. Politics and the weather and new bonnets and the latest novels are forgotten.

d) In times of revival **Christians have new joy in Christ.** Life is joy, and new life is new joy. Revival days are glad days, days of heaven on earth.

e) In times of revival, **Christians get a new love for the Word of God.** They want to study it day and night. Revivals are bad for saloons and theatres, but they are good for bookstores and Bible agencies.

3) But revivals also have a decided influence **on the unsaved world.**

a) First of all, they bring **deep conviction of sin.** Jesus said that when the Spirit was come He would convince the world of sin (John 16:7-8). Now we have seen that a revival is a coming of the Holy Spirit, and therefore there must be new conviction of sin, and there always is. If you see something men call a revival, and there is no conviction of sin, you may know at once that it is bogus. It is a sure mark.

b) Revivals **bring also conversion** and regeneration. When God refreshes His people, He always converts sinners also. The first result of Pentecost was new life and power to the one hundred and twenty disciples in the upper room; the second result was three thousand conversions in a single day. It is always so. I am constantly reading of revivals here and there, where Christians were greatly helped but there were no conversions. I have my doubts about that kind. If Christians are truly refreshed, they will get after the unsaved by prayer and testimony and persuasion, and there will be conversions.

NEWS FROM THE PARISHES

Valhalla Centre

International Luther League Day was observed Sunday, April 20th at both morning and evening services. At the morning service Erling Buchholdt and Julian Velve read the Scripture lessons and the male chorus rendered two numbers. In the evening Christ Luther League of Sexsmith visited and gave a most inspiring program. The "Youth for Christ" project offering was \$52.40.

Sunday, April 27th, Valhalla Y.P. L.L. visited Sexsmith and gave a stewardship program entitled "You Need Jesus Christ in Stewardship." Dolores Melsness and Pastor Strand spoke and the L.D.R. male chorus sang several selections. There were

people there are doing a heroic work in the lengthening of the cords of our Home Mission enterprise. —V

also solos by Evelyn Heggelund and Arthur Hallin.

The Sunday School re-opened on April 20th after the winter recess. New superintendent is O. A. Horte, a pioneer Sunday School teacher, succeeding Miss Dolores Melsness who was compelled to resign for reasons of health after ten years of service. Enrollment is 35 with nine teachers.

A male chorus of 16 voices was recently organized under the direction of Miss Almah Ronning who also directs the L.D.R. chorus.

Mrs. Mina S. Berg passed to her eternal home on April 19th. She was born in Ness Parish, Romerike, Norway, January 3, 1874, and came to the U.S.A. with her parents at the age of 12. She lived in Minnesota till 1917 when with her husband and family she moved to Canada and settled at Bardo, Alta. In 1919 the family moved to Peach River where she lived since, first at Buffalo Lakes and then at Valhalla Centre. She was predeceased by her husband, Mikael in 1939, also by a son and a daughter, and survived by four sons, five daughters, 47 grandchildren and 10 great grandchildren. Mrs. Berg was one of "de stille i landet," but faithful to her Saviour and faithful to her church and a good Christian mother. She was loved by everyone who knew her, a fact witnessed to by a church filled to capacity at the funeral services. Pastor Strand officiated and spoke on I Peter 1:3, 4, "The Hope We Need." The male chorus and Mrs. Mabel Tofteland sang. Memorial wreaths were \$86.00.

Fortieth Anniversary at Parkside

Parkside Lutheran Congregation celebrated its fortieth anniversary in connection with the Prince Albert Circuit Convention April 18-20.

The congregation was organized in 1907, but as early as 1905, Pastor S. H. Njaa visited the community. Some of the members of the original organizational meeting were present. They were: Mr. and Mrs. Sam Grimsrud, Mr. and Mrs. G. Thompson, Mr. and Mrs. A. Field, Siver Filby, and A. Koppang. Of the twelve pastors who have served during the forty years, only one, Pastor Rovik has passed away. The others are still serving in the work of the church.

The anniversary session was Sunday afternoon. District President Mrs. A. Dale gave the anniversary address. Evangelist Fengstad who is now serving the Parkside parish read the history of the congregation, and Mrs. A. Christianson read the history of the Ladies' Aid. A massed choir under the direction of Peter Frostad sang several selections. Many messages and greetings were received by the congregation at this festive occasion.

On Sunday, May 11, Concordia, Shell Lake, and Parkside congregations had special Mother's Day services.

The Concordia Choir sang at the home church and at Shell Lake. After the service at Shell Lake everyone was invited to the Ingvald Strand home where gifts were given to Mr. and Mrs. H. Erickson who are going to Norway.

Announcement of Circuit Meeting

The Saskatoon circuit will hold their annual spring meeting on June 13-14-15 at St. Olaf congregation, Watrous, Sask. The opening service is at 8.00 p.m. on Friday. The theme for the convention is "Evangelism in the Congregation" basing topics on the divisions that Dr. Berge makes in his book of the same title.

—G. Loken, Sec.

Mr. Joseph Johnson visited Pastor Severtson's parish for a series of evangelistic meetings, April 28—May 11. He conducted twelve meetings during his stay. The people's response was very encouraging, with many

farmers quitting early to attend these evening services. God blessed His Word, to bring a real conviction of sin, and the dire need of accepting Christ. Mr. Johnson's visit was a real blessing to the young people. It seemed evident, that visible fruits would have resulted, if more concentrated services had been possible.

"BE STRONG IN THE LORD"

By INGA KJOS

"Be Strong in the Lord and in the Power of His Might." Eph. 6, 10.

The Lutheran World Action challenges us, who profess to be Christians, to a tremendous task. This task is to alleviate the physical and spiritual suffering in the devastated lands of Europe and Asia—to furnish the much needed food and clothing for Lutheran communities in these areas, to help in the restoration of Lutheran churches where these have been demolished, and to bring the Gospel message to these people who face a hopeless future. The need is great. We in this country cannot realize the despair that fills many a soul in these war-torn lands. Read Matt. 25, 31-46. God's Word challenges us to consecrate our lives to a more united effort—to give of our time, our means and our energy—in furthering His kingdom here on earth. We are, of course, first concerned about the salvation of souls; but hand in hand with this goes the necessity of assisting in a material way too. For wherever there is love in the heart for our fellowmen, there is also great concern for those who suffer—whether that suffering be physical, mental or spiritual. And when the love of Christ dwells in our hearts, we will desire to do all in our power to help those who are less fortunate than we are. Let us share our many blessings with others who are less fortunate. Where shall we obtain the strength to meet such a challenge?

It is imperative that we should be strong in the Lord, because we cannot consecrate our lives in God's service, nor can we meet the challenge of Lutheran World Action, unless we do so in the strength of the Lord. Our own strength avails us nothing. Yet it takes some of us a long time to learn this lesson. We are very prone to resort to our own strength. But every Christian who attempts to do so, will sooner or later discover that he has gone off the straight and narrow path. He will either vainly comfort himself in his own strength, and thus become a self-righteous individual, or else he will despair over his weaknesses and failures, and so become an easy victim for the enemy.

Rosenius, Sweden's greatest lay-preacher of the nineteenth century, writes in his book "I Aanden's Helligjelse": "Before the greatest fall goes often the thought that I am now so well equipped with God's power and with knowledge that I need not fear. And if you are sure that you shall be careful, you shall not be led astray and yield to temptation—then no carelessness or cleverness can help you. God will resist you and allow you to meet up with one who is stronger than you are, because God will not yield His glory to anyone else. Of all evils in the world there is none so displeasing to God as a person considering himself as being something. As a result many talented Christians can be guilty of the deepest fall, while a less-talented Christian will be steadfast and happy even in worse temptations and trials. 'For God resisteth the proud, and giveth grace to the humble.' 1 Pet. 5:5."

We see here that the man who is sure of himself and his strength, must fall before he will turn to Christ for strength. Simon Peter was an impulsive, self-confident man. He assured Jesus that even if all the other disciples were to desert Him, he would not do so. But before the cock crew, Peter had denied Him thrice. Not only did he deny that he knew Jesus, he also swore to it.

(To be continued.)

Jeg er den gode Hyrde.
Joh. 10:11

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10-11

Wadena, Sask., Andet No. i May, 1947.

Naade Og Takknemlighet

Pinse — Johs. 14:23-31

Guds gave i aa sende sin enbarne Sønn til aa bli vaar frelser og forløser maa aldri skilles ad fra den Hellige Aand som gave for aa bringe frelse til det enkelte menneske. Den Hellige Aand som gave gir oss den samme supreme anledning til aa legge merke til forholdet mellom naade og takknemlighet. Vi tenker paa den velgjørenhetens naade, i Aandens gave, of saa paa den takknemlighet hos oss som Gud gjør til gjenstand for slik velgjørenhet, vi som mottar gaven.

I. Naaden i velgjørenheten

Den Hellige Aand er naadens tjener. Han bærer og gir alle de velsignelser som kommer fra Guds kjærlighet og miskunn, og alt det gir han som tjener for den naade som tilgir den angrende synder, som gir den dømte frelse og alle de som tror paa Jesus Kristus den hjelp de trenger. Med guddommelig hensyn til den potensielle verdi av de forløste sjeler, tilbyr han den den mest uverdige synder Jesu frelse, fordi han er naadens tjener. Den Hellige Aands hele gjerning er naadens gjerning.

Den Hellige Aand er ogsaa skaperen av det nye liv. Dette er en særskilt naadens gjerning. Den Hellige Aand kaller den døde sjel til livet, han opplyser den blinde sjel til en visjon av Sannheten, og gir levende tro i gjenfødelsen. Han gir forlatelse og stadfester rettferdiggjørelsen. Han renser hjertet og gir seier over vaar fordervede naturs motstand. Dette er velgjørenhetens naade.

Den Hellige Aand er veilederen til Sannheten. Han er ikke bare Sannhetens aapenbarer men ogsaa dens fortolker. Mere enn dette, Han er veilederen og hjelperen i aa oversette Sannheten i den troendes liv. Han er naadens tjener i naademidlene—Ordet og sakramentene. Han gir opplevelsens kunnskap om den Sannhet som gjør oss mennesker fri. Han, Sannheten Aand, overgyter oss med kraft fra det høye. Det er velgjørenhetens naade, og naadens velgjørenhet.

II. Takknemligheten hos oss

Takknemlighet er det naturlige svar fra mennesket paa Guds naade. Siden naade er Guds ufortjente velgjørenhet, gitt oss uverdige i vaar forløsning, er det første uttrykk for takknemlighet ydmykhet hos de forløste. Kun naar ydmykheten er ren kan takknemligheten ogsaa bli ekte. Og det er bare naar takknemligheten er et uttrykk for virkelig paaskjønnelse av Guds naades frie gaver at den finner en annen maate aa uttrykke seg paa ved lyst og ivrighet til aa tjene Gud i frivillig tjeneste. Det ligger nemlig i selve takknemlighetens natur at den søker aa uttrykke seg. Det utakknemlige mennske tilbyr seg ytterst sjelden aa tjene hverken Gud eller medmennesker.

Fordi naadens gave er frihet i et nytt liv, takknemligheten ogsaa vise seg i friskhet og paagangsmot hos det menneske som er blitt forløst ved den Hellige Aand i Kristus. Slik takknemlighet er hverken passiv, stillestaaende eller lat. Nei, den er sterk, stadig og paagaende, aggressiv. Takknemlighet for Kristi naades velgjørenhet faar sitt mest praktiske og vakreste uttrykk i velgjørenheten, gavmildheten, bevissheten av aa være Guds husholder hos det troende menneske som vet at han er gjenstand for slik velgjørenhet fra Guds side. Fritt har vi faatt alt, fritt skal vi ogsaa gi det. Det er ikke gjen-

Litt sjelsorg

Spørsmål: Er det virkelig slik at der er en synd som ikke kan tilgives, og hvorledes kan jeg vite at jeg ikke har begaaet denne synd?

Svar: Jo, Guds ord sier at der er en slik synd, og vi kaller den som regel synd imot den Hellige Aand.

Jesus nevner denne synd i Matt. 12, 31-32: Hver synd og bespottelse skal bli menneskene forlatt, men bespottelse mot Aanden skal ikke bli forlatt osv. I 2. Pet. 2, 20 staar der blandt annet, at de som har lært Jesus at kjenne og saa faller fra, da er det siste blitt være med det menneske enn det første. I Johannes' første brev 5, 16-17 nevnes der en synd, som er til døden, og at det nytter ikke at be for dem der har begaaet denne synd.

I Hebreerbrevet 6, 4-5 har vi en klar forklaring hvori denne synd bestaar. Vi leser; Ti det er umulig at de som en gang er blitt oplyste og har smakt den himmelske gave og faatt del i den Hellig Aand og har smakt Guds gode ord og den tilkommende verdens krefter, og saa faller fra, atter kan fornyes til omvendelse, da de paany korsfester Guds Søn for sig og gjør ham til spott. Dette var skrevet til jødekristne, som hadde gjort erfaring paa frelsen i Kristus og hadde forlatt den kristne menighet. De var blitt helt overbevist om at Kristus var den lovede Messias. De hadde mottatt Guds Aands vitnesbyrd i sitt hjerte, at alle deres synder var lagt paa Jesus og at de for Kristi skyld nu var frelste og stod i et levende samfund med Gud.

Der var imidlertid den store fare for disse jødekristne at de kunne falle bort fra Gud og saa vende tilbake til jødedommen og begjere opptagelse igjen i den jødiske synagoge. Hvis nu dette skjedde, da maatte de avlegge en bekjennelse. De maatte først si at de ikke lenger trodde at Kristus var den lovede Messias. De maatte erklære at de nu trodde at Kristus var en stor bedrager og at jødene hadde handlet rett da de korsfestet ham. De maatte spotte Jesus som sann Gud og verdens frelser.

Et slikt fall kunne ikke skje uten at det hadde de alvorligste følger var den, at de kunne ikke fornyes til omvendelse. Det var altsa ikke det at Kristus ikke hadde betalt ogsaa for den synd, og at Gud var villig til at forlate alt, men der var ikke lenger noen betingelse fra dette menneskes side til at angre og bekjenne sin synd. Isteden for anger var der en djevelsk spott og isteden for at komme til Gud og bekjenne sin synd, saa var der et indre hat og avsky for ham. Det vil da gaa som der staar i Heb. 10, 26-29: "Ti synder vi med vilje efter at ha lært sannheten at kjenne, da er

stand for noen argumenter til aa settes ut i praksis av den kristne som i sannhet er takknemlig for de frie velsignelser av naade gjennom den Hellige Aands gave. "Vi skal komme til ham og ta bolig hos ham," sier Jesus. Vaart hjerte skal bli hans hus, aandens hellige tempel hvor alterilden brenner dag og natt, hvor bønner stiger op til naadetrone og henter alle Aandens velsignelser ned. Kan vi saa annet enn være sant takknemlig over slik naade? Og vise vaar takknemlighet ved aa være tro tjenere over naadens mangehaande gaver? Tid, talenter, penger, jordisk gods . . . Og lovsångens toner strømmer over av takknemlighet til Gud og Kristus for slik overveldende stor velgjørenhet. Da holder vi pinsefest hver dag, hele livet igjennom. Gjør du? Er du takknemlig for naadens velgjørenhet? —H. Arnholt Strand.

der ikke mer tilbake noe offer for synden, men bare en forferdelig gru for dom og en nidkjærhetens brann, der skal fortære de gjenstridige.

Det treffer ofte at folk i vaare dager faller bort fra Gud, og de kan da komme i den nød, at de har begaaet synd imot den Hellig Aand og kan ikke igjen bli omvendt til Gud. Spørsmålet blir da, om man har spottet Jesus som sann Gud og haanet naadens aand, eller med andre ord forbandet Kristus som en bedrager. Hvis det er tilfelle da vil det kjennes paa at der er ingen anger over synden og ingen trang til at vende sig til Gud igjen, men isteden for et indre hat der gir jødene rett i deres handling imot Jesus.

Den sjel der er bekymret over sin aandelige tilstand viser at Guds Aand holder paa at arbeide paa hjertet, og der er det sikreste bevis for at en saadan skjel kan igjen vende tilbake til Gud og bli frelst, og har altsaa ikke begaaet den synd som ikke kan forlates. —S. H. Njaa.

OMVENDELSENS VERDIGE FRUKTER

Matt. 3,8-10

Av sogneprest G. Kvarstein

Intet rike i denne verden kan sammenlignes med Guds rike. Det er kjærlighetens, rettferdighetens og renhetens rike. Og just derfor er det ogsaa et urokkelig og evig rike som staar naar denne verdens rike rokkes og gaar til grunne.

Med rette synger Grundtvig: Vidunderligst av alt paa jord er Jesu Kristi rike, dets herlighet er og saa stor at det har ingen like.

I dete rike raader bestemte lover, likesom der ogsaa er en avgjort betingelse for aa komme inn og faa borgerrett. Jesus, kongen i riket, har selv sagt: "Uten at I omvender eder og blir som barn, kommer I ingenlunde inn i Guds rike." Det gjelder for alle. For i lyset ovenfra er alle sorte, selv de beste.

Det er det innerste i et menneske, hjertet, det er galt fatt med. Derfor maa det skje en sindsforandring, en hjertets omveltning enten det nu skjer gjennom en lengere utvikling og modning eller ved en voldsom revolusjon. Hovedsaken er ikke hvordan det er skjedd, men at det er skjedd.

Ingen kan frelse sig selv, men enhver kan la sig frelse ved aa overgi sig betingelsesløst til Kristus som døde paa korset for vaare synder.

Da skjer der ogsaa en sindsforandring. Og denne sindsforandring vil med en indre nødvendighet avsette frukter i vaart liv.

Det er det dagens evangelium med rystende alvor stiller oss ansikt til ansikt med.

La spørsmålet paa denne bods- og bededag bli: Er jeg virkelig omvendt? Det er ikke nok at jeg kande blev omvendt engang. Spørsmålet er om jeg er omvendt idag. Av dette svar avhenger hele mitt livs skjebne for tid og evighet. La oss ikke skyve det fra oss eller lik jødene regne at alt er selvfølgelig i orden. Det er aldri selvfølgelig aa være en kristen.

Der maa alltid være det villige sind som sier: "Prøv mig og kjenn mine mangehaande tanker, og se om jeg er paa fortapelsens vei, og led mig paa evighetens vei."

Hele mitt liv maa være i lyset for Gud. Ingen uopgjorte synder eller undskyldning av synd hverken overfor Gud eller mennesker.

Med kjærlighetens ubarmhjertighet nevner Paulus konkrete ting som utelukker fra Guds rike. Ved siden av saakalte "grove" synder, nevner han: Kiv, avind, vrede, stridigheter,

I Brennpunktet

Moderne Messiaser

Sekter og kulter er blitt kalt for "kirkens ubetalte regninger." Mange falske lærdommer ble til paa grunn av en trang til aa framheve en for sømt sannhet. Denne sannheten ble saa understreket paa bekostning av andre like viktige sannheter. Falske lære har derfor en sukker glasur av sannhet. Idag florerer et utal ismer og sekter som tilbyr seg aa løse alle problemer overnattes og garanterer resultater. Politiske kvakksalvere lover aa orientere sjelen gjennom det innviklede maskinere som er okkulte religioner. De har satt seg fore aa redde sannheten fra galgen og sette den paa tronen.

Den almindelige mann vet ikke noe om disse selvbestaltede, moderne messiaser hvis han ikke leser lørdagens kirkeside i et av storbyenes dagblad. Siden Amerika og Canada har gjort det meste ut av sin religionsfrihet, er begge land blitt et Mekka og en helligdom for alle tenkelige kulter.

I det forrige aarundre ga Amerika tre "Religioner" til verden—Spiritualisme, Mormonisme og Kristelig Vitenskap (Christian Science). Lenge før mor Mary Baker Eddy besøkte svartsmeden Quimby var vi traktert av en bølge av mesmerisme. I kjølvannet paa den kom Spiritualisme som tok fatt paa sin verdensomseiling ved lette bankinger i en liten hytte i Hydesville, N.Y., i 1848. Spiritualisme hadde sin sanne opprinnelse i Edens hage og er derfor den eldste motstander av sann religion. Det første Spiritistiske medium i historien var slangen i Edens hage. I sin moderne form gaar Spiritualismen tilbake til to amerikanske søstre, Kate og Margaret Fox. Skjønt troen paa aander hadde holdt seg gjennom tidene, var der ingen rasjonel forbindelse med aande verdenen gjennom medier før disse to kvinner startet i denne fasongen. Men de trodde egentlig ikke selv paa det hele. I 1888 hadde Margaret Fox dette aa si: "Jeg hater de ting jeg har gjort." Paa et offentlig møte erklærte hun: "Jeg er her som en av spiritualismens grunnleggers for aa fordømme den som en absolut falskhet fra begunnelse til ende, som den ondeste gudsbespottelse kjent for verden." Senere ble hun en ivrig katolikk. Spiritualisme er fordømt av Bibelen. 3 Mosebok 20:27.

—H. A. S.

tvedragt, partier, misundelse og bak-talelse. (Les bl. a. Gal. 5, 20-21 og I. Kor. 6, 9-10).

Jesus nevner ogsaa utilgivelighetens synd. Vi husker fortellingen om den ubarmhjertige medtjener.

Jeg husker fra en av vaare vakreste nye kirker i vaart land noen glassmalerier. Et av motivene fremstiller et bladrikt tre med en øks ved roten. Ved siden av ser man det feldte tre. Hvorfor var det hugget om? Jo, det var uten frukt. Og naar en ser det feldte tre, ser en ogsaa grunnen til at det var ufruktbart. Det var hult og raatent inni.

Et rystende bilede paa den som kun i navnet er en kristen—uten aa staa i et levende hjerteforhold til Kristus.

Gud godtar intet annet som frukt enn det som springer frem av det nye forhold til Kristus.

Om disse frukter er det vi leser i Gal. 5, 22: "Men Aandens frukter er kjærlighet, glede, fred, langmodighet, mildhet, godhet, trofasthet, saktmodighet, avholdenhet."

—By Missioneren.

LET'S PLAN TO ATTEND BIBLE CAMP

Why I Am Going To Bible Camp (Testimonies by Campers)

"Because I am an old camper, I am going to the Christian Workers' Institute at Christopher Lake, August 10-18".

"If you attend one year, you will never want to miss another."

"Attending Bible Camp strengthens my Christian life. It refreshes me spiritually and physically."

"My friends will be there, and I love the sport program at Camp too."

"The camp-fire sing-songs and the Camp choir particularly impress me."

"I am going to be in charge of the softball program at our camp."

"It is a good place to further our knowledge of God's Word."

"Bible Camp is a spiritual oasis . . . It is good to be there."



PASTOR M. S. JOHNSON
S. L. B. I. Outlook.

At Prince Albert (Christopher Lake), Peace River and Saskatoon (Christopher Lake) circuit camps. Also at Christian Workers' Institute at Christopher Lake, Aug. 10-18.

The Purpose of the Bible Camp Movement

The Bible camp movement had its beginning in the Bible study movement—born in the hearts of Christians for the love of God's Word amongst church people. One of the first Bible camps was held at Lake Independence by the Lutheran Bible Institute of Minneapolis. Then the work was taken up by the Y.P.L.L.—a movement begun with a heartache, conceived in prayer and established in the Word.

The purpose of Bible camp work is to make known that only a personal faith in Jesus saves. Assurance of salvation is held forth on the basis of God's Word. Again, Bible camps provide friendship, because as we walk with Christ, we have fellowship one with another. In short the purpose of Bible camps is to build on the Word so as to give the abundant life—nurture for the soul, health for the body and stimulus for the mind. We are given the inward look, seeing ourselves; the upward look, beholding Jesus only; and the outward look, unto the white harvest fields. Bible camp provides a new sense of values wherein is joy and vision.

At Bible camp we seek to get into the Word—not to study about the Word. We will fulfill our purpose as we seek to advance with the Word. We are assured of victory as we abide in His Word and in prayer.

—A. M. V.

1947 Bible Camp Page

At the Bible Camp Workers' Conference it was decided to print another insert in the "Shepherd" to present articles and pictures promoting the Bible Camp movement in our district. Thus, for the third year it has been the pleasure of your Bible Co-ordinator to prepare this publicity material. May we remind you that we expect each Bible Camp to help in defraying the costs of the printing. Copies are being mailed to every part



Can you see the cross on the water? "In the cross of Christ I glory."

View Of Christopher Lake

LUTHERAN BIBLE CAMPS

Circuit	Camp dates	For further information, write:
Moose Jaw	July 8-17	Pastor S. Bue, Macoun
Swift Current	July 8-20	Pastor H. F. Johnson, Kyle
S. Alberta	July 14-21	Pastor H. Haugen, Claresholm
C.L.B.I. Sylvan	July 28-Aug. 3	Pastor A. M. Vinge, Camrose
Camrose and Edmonton	July 8-17	Pastor A. M. Vinge, Camrose
Peace River	July 13-26	Pastor H. A. Strand, Valhalla Centre
Saskatoon	July 28-Aug. 6	Pastor A. K. Haugen, Claresholm
Prince Albert	July 9-16	Pastor J. T. Dahle, 259-11 St. E., Prince Albert
Yorkton	July 9-18	Pastor H. W. Melby, Melville
Christian Workers' Institute	Aug. 10-18	Pastor G. O. Evenson, Outlook



DR. S. A. E. BERGE
Fargo, N.D.

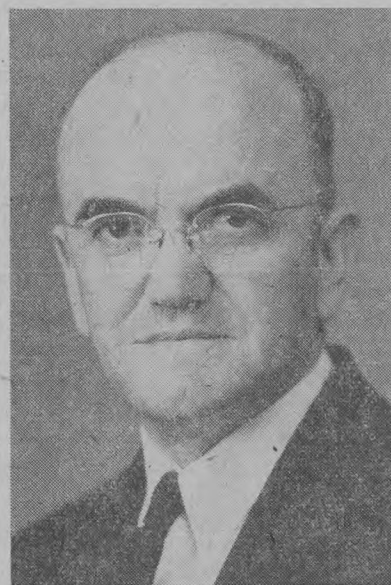
At Camrose and Edmonton circuit camp (Hastings Lake) near Tofield.



MISSIONARY P. B. STOLEE
Camrose, Alta.

At Moose Jaw circuit camp near Midale.

of our district. If you can use more copies, write G. Loken, Outlook. We count on you to use them wisely by posting in church, stores, post offices, etc., and by distribution to homes not not receiving the Shepherd. —G. L.



PASTOR A. M. VINGE
Camrose, Alta.

At Hastings Lake Bible Camp, Southern Alberta circuit camp near Claresholm. Also at C.L.B.I. camp at Sylvan Lake, and Christian Workers' Institute (Christopher Lake).



PASTOR H. AALBUE
Eugene, Oregon.

At Swift Current circuit camp near Simmie. He also will do evangelistic work under the Luther League program of evangelism.

O Word of God incarnate,
O Wisdom from on high
O Truth unchanged, unchanging
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page
A lamp unto our footsteps
Shines on from age to age.

POWER FOR THIS HOUR

Power for this hour will come if we are obedient to Jesus. At Bible Camp there is splendid opportunity for us to know the Saviour in His resurrection power, and to be still in His presence as we prayerfully study His Word.

Approximately 29,605 people attended 186 Bible Camps sponsored by the five synodical youth groups within the American Lutheran Conference during 1946. A breakdown of these figures shows that the Luther League of the Evangelical Lutheran Church sponsored 92 camps with 15,000 in attendance.

We re-emphasize the importance of keeping the Word of God central in our Bible Camps and that our work be grounded in prayer.



PASTOR J. JERSTAD
Clarion, Iowa.

At Yorkton circuit camp near Preeceville. He also will do evangelistic work under the Luther League program of evangelism.

Your Bible Camp Film

There is an increasing use of film-strip and movie film in presenting the message of the church. Our district Luther League has voted a sum of money to begin preparation of a Canadian Bible Camp filmstrip. We want this filmstrip to reflect life at Bible Camp. We want every camp to promote this project by sending in pictures and facts both historical and current. Send good pictures and the negatives. At the cost of 65 cents per negative these pictures are placed on a filmstrip. The pictures can then be projected on a screen for large audience to see at one time. We are especially anxious to secure 35 mm. color filmstrip from those in our midst who have such cameras.

Get pictures that reflect morning activity around your camp as Leaguers get ready for this day of unclouded splendor—prayer groups—a typical Bible class in session—your main camp buildings—lake scenes—boat sings—bonfire fellowship—dramatic action shots of softball games, volleyball, horseshoe, swimming, fishing—camp leaders—friendship circles, etc. In fact, just become conscious of getting good pictures from your camp for such a filmstrip, and numerous possibilities that are stimulating and original will open up for you.

Send your pictures and negatives to your Bible Camp Co-ordinator. Write the description on the back of the picture.

O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace
Till, clouds and darkness ended,
They see Thee face to face.

There is only one road to heaven
and that's by the way of Calvary and
Christ's shed blood.